

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."—JOHN 4: 35, 36.

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Thursday, April 27, 1899.

Price One Penny.

GENERAL CONFERENCE.

THE Sixty-ninth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, at 10 a.m. to-day, Thursday, April 6, 1899, President Lorenzo Snow presiding.

Of the general authorities present there were, of the First Presidency—Lorenzo Snow, George Q. Cannon and Joseph F. Smith; of the Quorum of the Twelve Apostles—Franklin D. Richards, Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Anthon H. Lund, Matthias F. Cowley, Abraham Owen Woodruff and Rudger Clawson; Patriarch John Smith; of the First Seven Presidents of Seventies—Seymour B. Young, C. D. Fjeldsted, B. H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin; of the Presiding Bishopric—William B. Preston, Robert T. Burton and John R. Winder.

Considering the fact that this was the first meeting, the attendance was quite large.

Conference was called to order by President George Q. Cannon.

Singing by the choir and congregation:

Come let us anew our journey pursue.

Opening prayer by Elder Seymour B. Young.

The choir sang:

Behold, the mountain of the Lord, etc.

PRESIDENT LORENZO SNOW.

Brethren and sisters and friends: There are many reflections that arise

in my mind when I behold the faces of so many Latter-day Saints here this morning, in contemplating the many scenes through which we have passed as a Church in the last sixty-nine years, since the Church of Jesus Christ of Latter-day Saints was organized. How many things have been accomplished by the Latter-day Saints since that organization! Prophets and Elders have been martyred in extending the great cause which God organized and established in the interest of the salvation, exaltation and glory of His children, whom He has sent upon the earth for the accomplishment of certain purposes, that we might fit and prepare ourselves for that glory which He has prepared for those that are faithful. Now, this is a lovely and beautiful morning. All nature seems to smile upon us. I would like to ask my brethren and sisters here, how do you feel? The circumstances that surround us are pleasant and agreeable this morning; do we feel to rejoice in our hearts and to be happy under the circumstances?

In view of what has been done in our interest and the interest of the off-spring of God, our Father, do we feel that gratitude to Him which we should have, for what has been accomplished, through the sacrifices of the past? We have made sacrifices from time to time, but here we are this morning surrounded with pleasant conditions, and with glorious prospects before us. After a few years have transpired, whatever may have been our experiences, whether pleasant or otherwise, we shall stand in the presence of our Father in the other life, having accomplished His purposes while in the world, having sacrificed in fulfilling that which the Lord required at our hands.

When we stand in that presence and look back upon the past, and see the things which have been accomplished, and in which we have taken a part, and receive that glory which we undoubtedly had in view before we left the other life, we shall have joy and satisfaction. We should be thankful when we think how we have been sustained, while some upon the right and the left have fallen into a state of apostasy.

Now, brethren and sisters, we want to have a good conference, and we may have. And just in proportion as we exercise our faith to-day, and the coming days during the progress of this Conference, will the blessings of the Almighty rest upon us; and as the speakers address us from time to time, we will secure that which will be of vast importance to us. It is not always the lengthy discourses that afford the Latter-day Saints that which is most profitable, but from the various discourses they may gather ideas that afterwards in our course of life are of great use. All our successes in the past have been in proportion to the exercise of faith, and have come through the Holy Spirit, which God has bestowed upon us. What a blessed people we are when we contemplate our surroundings, our prospects, and what the Lord has done for us in the past. I sometimes think that one of the greatest virtues that a Latter-day Saint can possess is that of gratitude to our Heavenly Father for all that He has done for us. While our experience may not always be of such a character as to delight us at the time, yet we discover afterwards that those circumstances which seemed very unpleasant, proved of the greatest advantage. We

should always have faith in the Lord, and always be pleased with our circumstances and that which the Lord from time to time requires of us.

Now, brethren and sisters, in the name of the Lord I bless you this morning. Let us be faithful unto the commandments of God, and let us never allow our prospects to become dimmed, but let them be fresh before us by day and by night. And I will assure you that if we do this our growth from day to day and from year to year will be great and marvelous. We have not stood still in the past, but have moved along, increasing our growth as we passed along. We have not been able to mark our growth, any more than a child may mark his, but we see its extent by looking upon the past.

We have had faith in the providences of God, and we feel that they have all been in our interest. And now, be faithful in keeping the commandments of God, having always a strong desire to be faithful. In doing good to others, we will do good to ourselves, in making their lives more happy and bright. Husbands and wives, parents and children, may and should devote themselves to one another's happiness and welfare. If you do this, you will feel the Spirit of the Lord upon you. Now, brethren and sisters, God bless you, and let us have a good Conference, and in order to have this let us have a prayerful spirit all the time, and especially when the Elders arise here to address us.

ELDER RUDGER CLAWSON,

of the Quorum of the Apostles, was the next speaker. He read from the second chapter of Jacob, Book of Mormon. The text exhorts the people to treat their fellows with kindness and consideration, and extend aid to the poor and the needy. It also exhorts them to avoid pride. The speaker said he probably would not treat upon what he had read, as it was never safe to rely upon a text as a basis for a discourse. He related an incident illustrating this fact by referring to the experiences of an Elder who arose before a congregation with a passage of Scripture in his mind which he proposed to use but after spending several minutes, in view of the congregation, in an attempt to find it, he was unable to do so, and was much disconcerted. Elder Clawson then alluded to conditions in the world which indicated the pride in worldly riches so common among men. There were people who indulged in the most extraordinary extravagance, while many of their fellow creatures were virtually perishing from starvation. If a poor man were to enter a gathering of the rich, he would be deemed unfit to associate with them and doubtless a demand would be made for his withdrawal. Such conditions, so far as they existed among us, were displeasing to the Almighty, who did not measure a man by the amount of his worldly possessions, but by the goodness of his heart. This had been illustrated in sacred history of the past, the selection of David as king of Israel being an instance in point. The men who were most preferred by and acceptable to God were those who were more righteous than their fellows, whose virtues were most predominant. In connection with this subject the speaker referred to the principle of tithing, one of the effects of complying with which was to make the individual more unselfish and self-sacrificing, being thus educational, as well as contributing

to the temporal sustenance of the work of God. He also spoke of the necessity of the Saints paying promptly and fully their fast offerings for the support of the poor. He thought it a good plan, in this connection, for the authorities of the wards to send around to the houses of the Saints to collect these offerings, as many had products to give that the donors could not themselves convey to any designated point. The speaker prayed that the blessings of God might attend the proceedings of this Conference, that great good might be the result.

ELDER ABRAHAM OWEN WOODRUFF

of the Council of the Apostles, expressed his pleasure in listening to the testimonies of those who had stood in the presence of the Prophet Joseph Smith. He prayed for the blessing of God upon the present head of the Church, who was sustained as a Prophet to the Saints to-day. He felt that the counsel of such a man should be asked for and followed by the people. He had found the faith of the people of Zion to be very great, although some were not willing to receive and live to the word of God as given through His mouthpiece. Such people were out of harmony with the work and were in danger of apostasy.

There was much to be thankful for, as the people were gaining in faith and power, and conditions were never more favorable for colonization, and gaining a sustenance from the soil. The speaker's labors for the past year had been among the people of the outlying Stakes, and those who had settled in those places were full of faith and integrity and power in the work to which they were called.

The missionaries were extending the work most encouragingly, in spite of persecution. So long as there was unity within the Church, there was no great danger to be feared from the outside. The growth of the Church since its organization, had been remarkable, and great willingness was shown on the part of the Elders in going out into the world, and spreading the work. Notwithstanding the labor and money called for in this direction, there was a commendable willingness to make the sacrifice.

The speaker bore a strong testimony to the truth of the Gospel, and to the manifestations of the goodness and mercy of God to His people in their various gatherings. The spirit of rebellion was dangerous and should be discouraged, and cast out of the heart, lest greater sins follow. There was danger of men becoming so engrossed with antagonizing interests, as to forget and neglect the duties incumbent upon them as members of the Church. There was also a danger of men depreciating the word as delivered by the mouthpiece of God, and demanding the delivery of the word through a higher source. Such a tendency was unfortunate; there should always be a willingness to harken to counsels, through the properly constituted channel.

ELDER MATTHIAS F. COWLEY

of the Council of the Twelve: He spoke of the wonderful evidences of the divine character of the work of God. He knew of no prophecy uttered by Joseph Smith, which had not been fulfilled when due. He referred to the statement of the Apostle James, advising those who lacked wisdom to ask of God and it should be given. Joseph, in his boyhood, acted upon

this advice, and asked, on account of the religious confusion then existing, which of the denominations he should join. His request was granted. The Father and Son gloriously manifested themselves unto him, and they told him for reasons explained, not to identify himself with any of them. Subsequently an angel of God manifested himself unto this youth and made known to him the existence of the plates on which was engraved the history of the ancient inhabitants of this continent. These plates were subsequently entrusted to him and by him, through the power of God, the engraved writings thereon were translated, and the result, the Book of Mormon, given to the world. The young Prophet was the instrument chosen to found this great work, and finally sealed his testimony by martyrdom: He died for the testimony of Jesus, the speaker stating that he himself had a testimony of the divine calling of Joseph Smith, and of the God given work he established. He also said he knew that those that had followed Joseph in maintaining the Church since his day had been influenced by the inspiration and revelations of the Most High. Elder Cowley next treated upon the greatness and magnitude of the work performed by the leaders of the Church, under God, up to the present time. He also bore testimony to the preservation by the Lord, of President Lorenzo Snow to preside over and direct His people.

The choir sang the hymn commencing:

How are thy servants blest! O Lord!

Benediction was pronounced by Patriarch John Smith.

AFTERNOON SESSION.

2 p.m. Singing by the choir:

On the mountain top appearing, etc.

Prayer by Elder John Nicholson.

The choir sang the hymn which begins:

Truth reflects upon our senses.

ELDER ANTHON H. LUND

of the Council of the Twelve, was the first speaker this afternoon. He said, in substance, that we had with us in this Conference, full quorums of the First Presidency, of the Twelve Apostles and of the presidency of the Seventies. The reports from the missionary fields abroad were exceedingly gratifying. There was a wide field for missionary labor at home as well as in the nations. The Saints abroad who emigrated to this land ought to be looked after and cared for. Many of them have much difficulty in obtaining employment. The missionaries who return should take as much interest in this class as they did when they associated with them while abroad. It should be seen to that the new-comers are supplied with work, otherwise they are likely to become discontented. They should be encouraged to go out into the settlements, where they could be trained in agricultural pursuits, even if they have not heretofore been accustomed to a life of that character. It was a mistake for them to concentrate in the cities. Although farming involved hard work, yet it could be made one of the most independent of occupations. There could likewise be

found openings for certain classes of mechanics in the smaller outlying towns, distant from the populous centers. He believed that there were now as many and as favorable openings for people who come here as there ever were. The speaker hoped that the Labor bureau would continue to make efforts in behalf of the unemployed in which direction it had already met with gratifying success. We have all the elements in this State to make us independent, if we would but take advantage of them. The speaker named a number of home industries in which Z. C. M. I. had met with marked success, among them being the manufacture of boots and shoes, overalls, and some other classes of goods. We could not, however, keep up the style we indulged in and sell wheat at forty cents a bushel. In Denmark the people to a large extent import grain from America and export their own products to this country as an offset. The speaker concluded by continuing to urge upon the people the necessity of establishing and encouraging home manufactories and carefully looking after the temporal as well as spiritual welfare of the poor.

ELDER MARRINER W. MERRILL

also of the Apostles, was the next speaker. He said that a great many edifying subjects could be spoken of in the Conferences, adding profit to these meetings. While listening to the remarks of the brethren, he had been reminded of former times in this region, when temporal matters were made very prominent. The Latter-day Saints were spreading abroad, missionary work being widely extended. Still great ignorance regarding the work existed among many people abroad, which could be removed by efficient missionary labor. We should become known to the world at large, where there are many who are entirely ignorant of the existence and growth of the great latter-day work.

All may become personally satisfied of the truth of the Gospel, through prayerful study of its principles. No man would be turned away empty when seeking after this knowledge. There was much room for improvement in our condition, and the remarks of Elder Lund were in one important direction of improvement. It is a grand thing to be self-supporting. Those in this condition were in easy circumstances. Mistakes had been made in the past, in that the people had rushed into habits of extravagance, the results being serious, and militating against the advancement of the work. If every one in the Church able to do so, would employ one or two persons, there would be none searching for work. This should be considered for the sake of the poor, who were in danger of being turned over to the counties and cities for support. If we turn the poor off, the Lord would likely turn us off. If the Latter-day Saints would turn their ears to the Lord means would be provided for the support of the poor, as the Lord has directed. If the people would study and understand the condition of the poor in their wards and fast donations were paid as directed by the servants of God, ample means would be provided for the support of all such. This would leave county means to be used for county purposes.

One way to get out of debt had been suggested to the speaker, by a man of experience, the method being, not to go any further into debt. Nothing

should be bought that could not be paid for, and it would soon come to pass that Zion would be free. This is the design of the Lord. He would help us, if we would cease our habits of extravagance. Marriage at the proper age, and independence in the affairs of life, were strongly urged. The idea of putting off marriage until late in life, on account of financial conditions should be discouraged. It was very important for young people and others to listen to the counsels of the Priesthood, and the whisperings of the Holy Spirit. No man could ignore his brethren and be justified. These principles should be lived up to in perfect humility, and neglect of them would have to be met at some time in the future.

PRESIDENT GEORGE Q. CANNON

was the next speaker.

He spoke of the wonderful changes that had been wrought in the world by the organization and advancement of the Church. It had renewed communication between God and man; restored the true knowledge of the personality of God; the Gospel had been given to the poorest, and class distinction obliterated; the poor in the old countries had been gathered out, and made measurably independent.

Every worthy man had received the Priesthood, and should exercise its power and authority. The mind of man could not grasp all the benefits derived by the world through the restoration of the Gospel. The true nature of rewards and punishments hereafter had been made known to the world, and the erroneous teachings regarding inexorable, endless punishment, had been corrected. This had brought new joy and encouragement to mankind, as had also the doctrine of salvation for the dead. Misconceptions regarding the character of God had been removed, and He revealed to us as a beneficent, loving Father. Heaven had been revealed as a place of activity and advancement, those qualities which gave to man his highest enjoyment here, being continued there, all of these attributes having room for infinite improvement and gratification. Every man and woman would be associated with those who were dearest to them on earth, with an increase of love, communion, and power given to those who are placed to rule over their posterity. Eternal increase was one of the most blessed principles revealed. We could well afford to spend money to send such a message to the world by means of our missionaries, for the Gospel was doing more than any other agency to enlighten the world, and bring mankind to a knowledge of God and His work.

The foregoing is necessarily a very inadequate synopsis of President Cannon's discourse, which, however, will subsequently be published in full.

The choir sang the anthem,

Light and truth.

Benediction by Elder C. D. Fjelsted.

[TO BE CONTINUED.]

THE Anchor Line s.s. *Ethiopia*, which sailed from Glasgow on the 6th inst., with returning Elders and emigrating Saints on board, arrived in New York on the 20th, with all well.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 27, 1899.

MOTIVES.

MOTIVE is supposed to govern all human action, and the motives that prompt and guide through life will depend largely upon experience and former training. The right or wrong of an act depends more on the motive that prompts it than upon the act itself.

The salesman is affable and courteous to his customer that the good impressions may bring patronage; the politician, to gain votes; the confidence man, to gain favor that he may rob his victim, while another may be so out of pure kindness of heart and a desire to give pleasure.

While the latter motive is highly praiseworthy, the others range in different degrees from hypocrisy to criminality. Affability is a trait of character to be cultivated by all, but when applied to evil ends is like putting on the garb of a priest to serve the devil in.

The cultivation of character is nothing more than the cultivation of motive. In spite of the aphorism, "Hell is paved with good intentions," it is the intent of the heart that underlies all human action and determines its rightfulness or otherwise. If the motives of a child are cultivated to run along the lines of unselfishness, the danger of his going to the bad will be reduced to a minimum. Much of the evils of the world to-day are the direct result of the cultivation of selfish motives during the years of childhood and youth, and the examples that surround the average child tend to the same end. If, instead of impressing children with the idea that all the attainments to which they can reach are for self-aggrandizement, they were continuously imbued with the fact that these things and the power and opportunity to attain them, are God-given, and that for the purpose of increasing the sum of human happiness in the aggregate, the next century would almost make earth a paradise. Correct motive would dictate that I should become learned that I may be of use to my fellow-men, not that others may look up to me and do me honor; I should obtain money that I may have power to diminish suffering and increase the sum total of human enjoyment, not to gain the fawning, hypocritical idolatry of my fellow mortals nor to minister to my worldly lusts and ambitions; I should be clean and neat in my dress that I may not offend the good taste of my associates, not to arouse the jealousies of others nor to attract the attention of the weak-minded worshippers of fashion; I should desire political preference only as I see opportunity to

benefit my country, not to make me appear great in the eyes of a shoddy aristocracy; I should desire health and strength that I may make the world more beautiful and pleasant as the abode of mankind, not to squander in luxurious living and licentiousness; I should sleep for rest, not to gratify a slothful desire; I should eat to live, not live to eat.

How often do we find held up before children as models for emulation, the lives of men whose selfish ambitions have raised them to places of power or opulence, or probably those who have drenched the world in the blood of their fellow-men and caused countless thousands to weep and mourn in consequence, and that solely to gratify an unsatiable lust for dominion!

The populace will laud to the skies military heroes or men of place or power, while the real benefactors of mankind—the humble philanthropists working without visible reward—are ignored or looked upon as imbecile. Under such conditions what motives are likely to prompt to action the youthful mind? How much better that they should have models of true heroism presented, such as will illustrate principles of self sacrifice for the good of others and will tend to drive from the heart that superabundance of selfishness which is sapping the roots and branches of society and degrading and brutalizing countless millions of the human race.

How often we hear the expression, "The world owes me a living!" Yes, the world owes every man a living, but the people do not, and Mother Earth will well supply all her sons and daughters with the necessities of life if they will only delve into her bosom and bring them out—no others deserve a living.

Love should be the motive power that prompts to every action in life, for when true love is in the heart all the baser motives must hide themselves in shame. "God is love" and the more men possess of this God-like attribute the nearer they approach His perfection. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. Thou shalt love thy neighbor as thyself. On these commandments hang all the law and the prophets." What a volume of meaning is concentrated in these few words! The pure love of God will prevent the sinning against God and the love of men will prevent the sinning against men. A germ of this noble attribute is implanted in every son and daughter of Adam, and needs only cultivation to bring it to perfection.

All faculties of the mind grow by exercise and die by neglect, and the objects on which to exercise the faculty of love are around on every hand in abundance. We love those most for whom we do the most, not those who do the most for us. We hate those we have injured more than those who have injured us. Love is like the widow's meal, the more it is dispensed to the needy the more will it increase. "It is twice blessed, it blesses him that gives and him that receives." It is the brightest, purest, sweetest quality of the human soul, and when made the guiding star of life, it brings more satisfaction than worldly power, more contentment than riches, sweeter contemplation than the applause of the world, and more lasting joy than all these combined.

A. W.

ANOTHER CHURCH BURNED.

THE following letter copied from *The Southern Star* tells its own story. It would be an act of good-will and brotherly love to assist those who have suffered this loss, and all in the European Mission who desire to receive a blessing for aiding in this direction will please deposit their mites with the Presidents of the various conferences, when it can be forwarded through this office to our brethren in Tennessee.

The attention of Presidents of Missions and Conferences is respectfully called to this matter.

Clinton, Tenn., April 3, 1899.

Our dear little church here at Hart's Chapel was burned yesterday (Sunday) morning, and at day-break the Saints assembled to find their hopes of worshiping God in their dearly cherished church blasted. They gathered on the spot at 9:40 a.m. and held mournful services over the ruins of a once beautiful church where they had so often met in Sunday School and meeting, praising God in verse, text and song. The services consisted of songs, prayers and short addresses, thanking God the Father for the knowledge that we are persecuted for righteousness sake, and for the testimony of the Gospel which burns within our breasts. Calling upon our Father, that He may forgive them, for they knew not what they had done; this was the spirit that prevailed. The trustees had just met the week before and nearly completed arrangements for painting the church, and we were looking forward to the time when the little Mormon church would become the Star of the Valley in neatness and beauty. The janitor, though not a member of the Church, has taken such pride in keeping it neat and clean inside. His name is Mr. J. F. Brown; be it said to his honor he has given the land on which the house stood and a deed for it is held; this he did when the church was first built; he has always been a faithful friend of the wayfaring Elders since they first came to his door.

Although the Saints are all heartsore at their present loss, they hope it will redound to their infinite gain. They feel to take lessons from the ant and set to work to build them another place of worship. This time they want to build it of brick and feel to put their trust in God, feeling that faith without works is dead; feel to ask the Lord, through the agency of His Saints in all the world (if they wish), to help to rebuild. The hearts of the Saints are sick at the thought of doing without a house of worship, and our only refuge for support is the Saints of God at home and abroad.

ARRIVALS.—The following named missionaries from Zion arrived in Liverpool per American Line s.s. *Belgenland* on April 21: For the British Mission—Wm. Cameron and Ernest G. Burdett, Evanston, Wyoming; C. G. Berry, Salt Lake City; Joseph B. Daines, Hyde Park; John Young, Rock Springs, Wyoming; Samuel Holt, Spanish Fork; James M. White, Willard; James C. White, Provo; Nathan G. Clark, Farmington; Matthew Forster, Mendon; Hyrum B. Parrish, Centerville; Seth Pixton, Riverton. For the Scandinavian Mission—Peter A. Sorensen, Mendon; C. O. Winkler,

Salt Lake City; Alfred Anderson, Cedar Fort; Noah A. Larson, College. For the Swiss Mission—Ira Egan, Woods Cross.

RELEASES AND APPOINTMENTS.—The following named Elders have been honorably released to return home per Anchor Line s.s. *City of Rome*, May 20: John F. Porter, President of the Norwich Conference, and Ezra B. Parrish of the same Conference; Jabez W. West, President of the London Conference, and Geo. J. Harbour and Walter J. Knell of the same Conference.

Elder John R. Hindley has been appointed to preside over the London Conference.

Elder Heber Austin has been appointed to preside over the Norwich Conference.

Matthew Forster and E. G. Burdett have been appointed Traveling Elders in the Sheffield Conference.

James M. White and Joseph B. Daines have been appointed Traveling Elders in the Manchester Conference.

Charles G. Berry and James C. White have been appointed Traveling Elders in the London Conference.

John Young and Wm. Cameron have been appointed Traveling Elders in the Scottish Conference.

Hyrum B. Parrish has been appointed Traveling Elder in the Norwich Conference.

Samuel Holt has been appointed Traveling Elder in the Liverpool Conference.

Seth Pixton and Nathan G. Clark have been appointed Traveling Elders in the Birmingham Conference.

MANCHESTER CONFERENCE NOTICE.—A Conference of the Church of Jesus Christ of Latter-day Saints in the Manchester Conference District will be held in the Co-operative Hall, Broughton Road, Pendleton, on Sunday, May 7, 1899. Meetings will commence at 10:30 a.m., 2:30 and 6 p.m.

ABSTRACT OF CORRESPONDENCE.

PRESIDENT LYMAN writes in good spirits from Scandinavia (April 18) in regard to affairs in Liverpool and the mission, all of which will have our prompt attention.

ELDER WILLIAM H. BRAZER has a word to say in regard to the work in Wolverhampton, Birmingham Conference:

"All is well at Wolverhampton. The meetings are well attended by the busy Saints, and usually we have some strangers present. We are tracting. We have held no open-air meetings since I came here, but it is our intention to get at this part of the work as soon as the weather is suitable."

ELDER THOMAS NICHOLLS, writes to us from Stroud, Bristol Conference, as follows:

"I am pleased to say everything is prospering in Stroud. The Palmer

and Anderson lectures did a vast amount of good in laying aside prejudice, and we have more come to our meetings now than ever before. I believe that the time is not far distant when we shall see a large and prosperous branch of the Church of Christ here in this ancient town of Stroud."

PRESIDENT MERRILL of the Liverpool Conference is thoroughly awake if we can judge by the following extract:

"I enclose you an invitation to our regular meeting at Accrington. I have had 10,000 bills printed and anticipate having them distributed in the various towns where we have meeting rooms.

"We are anxiously waiting for that 'army of missionaries' which are needed in the Liverpool Conference. Please extend my congratulations to the Editor of the STAR on the manner he brought so nicely before the presidency of the mission the needs of our Conference. Truly, I felt to say, Amen!"

PRESIDENT ASH's letter from the Birmingham Conference is kindly submitted for the consideration of the interested, he says:

"All is well in Birmingham, and in the districts. I visit every district in the Conference, and see all the Saints at their meetings, and also go to their homes and talk with them and comfort and bless them. This is a wonderful experience, some of them living from ten to twenty miles apart. We go to their houses and encourage them in their duties, and where they cannot get to meeting, we administer the Sacrament. In this labor I have great joy. I never had such love for my brethren and sisters before, for I feel that I am here amongst the people as a kind father should be in his family, for I know this is as it ought to be. This is the best work we have ever had to do, and the best master we have ever served. I try to be very watchful so that I may do all things right. I do seek the inspiration of the Lord, to guide me aright in all things. We have our fast meetings twice a month, and reports are given of all work done. The Saints are visited regularly. We have quite a few friends, and hardly know which to visit first, so you see we are trying to do our duty.

We have a number of investigators with the prospects of a few baptisms in the near future. We have had ten open-air meetings this season, with a good spirit prevailing at all of them. We have a few Saints, who do not attend meeting as well as they ought to do, these we are working with, for we do not want to lose any. I oftentimes think of the words of Jesus when He was praying to the Father, when He said, "All that thou hast given me have I kept but one." We are trying to do likewise. I am pleased to tell you we have some very good, earnest missionaries in this Conference. I do not think there is better in the mission."

JOTTINGS BY THE WAY.

IN pleasant company with Elder Joseph C. McFarlane of the Liverpool Office, we left that city for distant Norwich on the 8th inst. A fast train in the beginning rushed us through Crewe, Rugby and Peterboro, whose

ancient Cathedral loomed up with suggestions of a visit long since past. "Mormon" colonization schemes were floating through our minds as we flew through a fertile country and began to sense the change from thence to the ancient fen-lands once washed by the ocean waves, but now taking on fertility and becoming green in a climate south by east.

The quaint old city of Norwich was reached with the set of sun, and our welcome at the station was as warm as President John F. Porter and Elder E. B. Parrish could make it. We were mutually glad to meet, and in one sense agreeably disappointed, for we found the President fairly well and beaming with delight after a lengthy lingering half-sick, half-well condition; and where we expected to find a man of more than mature years with one foot almost in the grave, we rejoiced to see one yet full of zeal and promise in some future missionary duty as he has been faithful and vigilant in his present field.

We were privileged to be speedily domiciled in the pleasant home of Mr. and Mrs. Copsey, who were almost more than father and mother to us during our stay in the antiquated city, even our warmest prayers seem cold by contrast with their whole-souled hospitality and attention, particularly as they are at the present unconnected with the Church.

On Saturday we had introduction to all the brethren who had gathered for Conference, some personally familiar, others known through parentage, mostly strangers however, but all animated by the same essential spirit of the Gospel of Jesus Christ.

Sauntering around Norwich we were surprised by the number and character of the ancient churches, all built like the old wall of cobble or flint with stone corners and facings; they knew, halfway back or more to the Christian era, the art of mortar making, or those marvellous piles would long since have crumbled to the ground.

Services opened in the usual hall and an inspiring time was had in the three meetings of the Sabbath. The Priesthood meeting of Monday was fine and the reports all hopeful and humble as befits the authority of God. In the evening a gathering of the Saints and Elders was had, pleasant refreshments and a good program made a delightful evening which was much enjoyed by those who participated therein. President Porter retires with the fervent good-will of his associates, and if his successor, Elder Heber Austin, can hold the hearts of his brethren and the Saints as does Brother Porter, an era of prosperity will be as certain in the future as it has been in the past.

We paid an interesting visit to Mrs. J. Holdsworth and her daughters who are related to Sister Brooks of Salt Lake City, who with her husband lately visited Norwich, as did Sister Reeves, who visited Wymondham and Norwich, returning with her husband who spent a two years mission and lately returned.

Wednesday, the 12th, we bid farewell to Brother McFarlane and to the very interesting group of Elders who came to see us off, and soon we sped through classic Cambridge and then Ely to the wonderful metropolis of this, after all, wonderful country of England.

We failed to see our escort at Liverpool Road Station, so, seeing twenty

years had elapsed since our last visit and we had no ambition to lose ourselves in this modern Babel, we took a hansom and soon reached "38," a place almost as familiar to thousands of brethren as is old "42."

We found room with Mrs. Peery whom so many of the Elders know, and after resting and seeing the Elders who were in the city we went a hunting friends. Brother Knight was our cheerful associate, and we first located Mrs. Hollis and her family, the only sister of Brother Wm. Eddington of Salt Lake City, we found them strong religionists of the "Army" type, but withal very intelligent and thoroughly in earnest. A nice time was had in refreshment and then semi-controversial conversation, hearing their story and detailing ours until time slipped unnoticed and we reached the "Angel" again after a long omnibus ride from beyond Kensington Park on the other side of the river.

Next day found some relatives of Brother Cook, West Weber, who some years ago migrated to New Zealand, where he received the Gospel; gathering to Zion, he, like thousands of others, is feeling after his genealogy and his kin; we had a good reception and promise of correspondence which may yet end in conversion.

Back from Guilford to Wimbledon and Tooting, where we found at 10 p.m. some of Mrs. N.'s kindred at supper celebrating the birthday of the host; had an interesting time talking of Utah and the Gospel, using views as our text book and diverging into experience in nation building until we caught an a.m. train for London and the last "bus" for Islington and rest.

Sunday morning was bright and pleasant for meeting at Penton Street, and in the afternoon and evening at the Clerkenwell Town Hall, the best one in which we have seen or heard the Gospel inculcated. It is a grand—a beautiful room, and everything seemed to harmonize with that spirit of order, beauty, consistency and grandeur which are among the primary features of the everlasting Gospel. It was a pleasure to speak there and to hear, and involuntarily the wish came, that in every city and every town so grand and reputable a hall could be had for the Sabbath services, at least of the Elders and members of the Church.

A good meeting of the Priesthood was had on Monday morning, and all the brethren in charge of districts gave report, as well as did President Jabez W. West of the whole; then a gathering in the evening at the same place of all the reachable Saints made a fitting finale to the excellent conference which seemed to be appreciated much by all.

The lady missionaries, Sisters Inez Knight, Liza Chipman and Jane Plummer, gave unusual interest at the meeting to both Saints and strangers; their testimony spoke volumes, and the repetition thereof in all the Conferences of the British Mission would surely disarm criticism and produce much good.

We found the Presidents of Conferences alive, the brethren active and devoted, all ready to do, to go, or stay as the spirit might direct. There are investigators all along the line, and not a few who with that dominating love of "respectability" which is inherent in the English character, would come to meeting and be baptized if we only had faith enough or

means enough to emerge from the oft-time miserable alley-ways, and come into places of greater prominence and of course of greater expense. The drift is all that way now, and while a few may think that such places may do during their mission, the more progressive element among the Elders see that, if the particular classes are to be reached, we must either rent good halls or build for ourselves, as all the religious bodies do. It is thought that investment in this direction would be as profitable as successful, if wisely directed as it should be.

In London we had the pleasure of an hour's interview with Madam Mountford. The lecture season is in abeyance now, but she is the same enthusiastic, fervent lover of Palestine and kindred topics as when in Utah last. She is interested also in the latter-day Zion and she speaks with unhesitating reverence of our departed leader, President Woodruff, and the people at home. The emancipation of woman is a fertile theme of hers, and she is looking forward to the great International Convention in June for such program as shall have a world wide effect in this direction. It seemed to be settled in the Madam's mind that Utah will be rightly and favorably represented there by such indefatigable workers as Sisters Emeline B. Wells and Susie Y. Gates with others.

Our visit to London was not sight-seeing, our time was taken up, and save a few moments in St. Paul's to see its new artistic embellishments, it was all too short for conversations on the ever interesting theme of Gospel salvation and human redemption from error, tradition, superstition and death. Thanks to all for courtesies and may blessing continue to attend the laborers in so great and promising a field. N.

NOTTINGHAM CONFERENCE.

A CONFERENCE of the Church of Jesus Christ of Latter-day Saints was held in the Co-operative Hall, Nottingham, Sunday, April 23, 1898. Services at 10:30 a.m., 2:30 and 6 p.m.

Among those in attendance were, President Henry W. Naisbitt of the Presidency of the European Mission; President E. P. Oldham and Elder Moroni Moss of the Sheffield Conference; President Thomas Ash, and Elders Geo. Coombs, James B. Hunter and James Howard of the Birmingham Conference; Elder John E. Hatch of the Liverpool Conference; President Geo. Ruff, all the Traveling Elders, and Sister Lettie Dewey Campbell, of the Nottingham Conference.

During the afternoon meeting the general authorities of the Church and the Presidency of the European Mission were presented and unanimously sustained. Elder Geo. Ruff was sustained as president of the Nottingham Conference, and the following named Elders and Lady Missionary were sustained in their respective districts: A. L. Cole, Stephen Parkin, Geo. Paice, Joshua Coombs and Jos. Bennett in the Nottingham District; H. P. Jennings, John Farr and E. W. Stringfellow in the Derby District; W. J. Gough and Samuel Hadley in the Eastwood District; Jos. H. Painter and Thos. A. Hunt in the Mansfield District; Jos. Udall and A. L. Sargent